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THE FUTURE TRIUMPHS OF THE GOSPEL.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."—Isaiah ii. 2.

THIS poetic imagery delineates the final and universal prevalence of religion. Christianity is a temple majestic and conspicuous, and all the nations crowd its courts in united adoration. There are many interesting indications that this prophecy is soon to be fulfilled. This moral transformation is now in rapid and visible progress. I invite your attention to some of the most conspicuous of the evidences that this world is soon to be christianized.

I. *The political aspect of the globe indicates this approaching change.*—The councils of cabinets, the tramp of armies, the sweep and conflict of hostile navies, are all subservient to the designs of Deity. A few centuries ago, the name of Christ had never been heard by the uncounted millions who roamed over the prairies and through the forests of this vast continent. Then God raised up Columbus with his enquiring mind and adventurous spirit; and overruled the political ambition of the united courts of Castile and Aragon to supply him with ships for his voyage of discovery; and permitted the proud spirit of the English Church to drive our pilgrim fathers into exile, and sent the submissive tempest to blow them to the rock of Plymouth, where he had previously prepared for them a home by the ministry of the plague which had swept away the savage inhabitants. And now nearly every vestige of heathenism is obliterated from the

land, and it is almost certain that, in a few years, this whole new world, from the Arctic Circle to the cliffs of Patagonia, will be inhabited by a professedly christian people.

Turn your eyes to Africa. The navy of France sweeps across the Mediterranean, batters down the wall of Algiers, and takes possession of the country. Whatever may have been the political motive for this measure, the result which God educes is, that the institutions of Christendom supplant the delusions of the false prophet.

England and America establish their colonies along the western coast of Africa, from Mount Atlas, till her southern cape is doubled. Though political ambition or mercenary interest may be the inspiring motive, the result is that the naked savage disappears as the European and American take his place; the altars of heathenism vanish as the church spire rises, where the rude temple of idolatry once stood; barbarian chieftains, who have drenched the land in blood, are succeeded by intelligent governors, and constitutions are engrossed, and laws enacted, and courts of justice established, and colleges founded, and schools supported;—and where the miserable hut of the Hottentot or the Caffree deformed the landscape, the embowered cottage of European or American taste, cheers the eye with its cultivated fields and ornamental garden.

England, to extend her commerce and strengthen her political power, sends her steam ships to ascend the Nile, and stage coaches cross the desert from Cairo to Suez, and the tribes listlessly lounging upon the shores of the Red Sea behold with amazement the majestic steamer rushing through their silent waters. Thus are the *political movements* of nations crowding into the *Continent of Africa* on every side, and with resistless power, the influences and the institutions of Christendom.

In Asia the same wonderful movement is apparent on a scale of still more astonishing grandeur. Not long ago the Turkish empire was the terror of Christendom. But now, with her janissaries slain, her fleet destroyed, her treasury exhausted, and her empire dismembered by the successful revolt of Egypt and of Greece, Turkey has sunk below contempt. The crescent which now glitters upon the minarets of Constantinople, like the waning moon it symbolizes, is a fitting emblem of Mohammed's departing power.

The Euphrates, the Tigris, the Indus, and the Ganges, are but the great arteries, through which, by armies and by embassies, by diplomacy and by commerce, the enlightened nations are diffusing the science, the arts, and the civil institutions of Christendom through the Asiatic Continent. And the nameless nations who people her vast interior must receive, with these influences, that only religion which can exist with cultivated intellect and high civilization. Even China, with her three hundred millions of imprisoned subjects, has had her doors of exclusion battered down; and the time can not be far distant when that mysterious empire shall be open to the commerce and the travel of the Christian world. Thus are all the great politi-

cal movements of the nations of the earth tending to usher in the universal reign of Christianity.

II. *The progress of civilization and the arts indicate this approaching change.*—A few years ago it required the painful labor of years to copy the Bible, and the wealth of a prince to purchase one. Think of a Bible, such as our forefathers had, written by the slow process of the pen, upon the skins of goats, sewed together, making a roll two feet wide, and ninety feet long. Now, the art of printing scatters the word of God like autumn leaves, and it is found in the humblest dwelling.

Not many centuries have passed since none could read but the learned few. Noble lords, proud barons, powerful kings, and even bishops of the churches, could neither read nor write. Now, common schools have brought instruction to every man's door. Knowledge is becoming, like the sun light, every where diffused.

War has ever been one of the greatest obstacles in the way of human improvement. Now, apparently resistless causes are operating to end these scenes of blind demoniac rage.

1. There is, first, the rapid extension of piety, carrying with it the principles of peace, convincing of the iniquity of war, and influencing man to regard his fellow man as a brother.

2. And then, there is the extension of information, of enlightened views, of national policy, so that every cabinet in Christendom is satisfied that there is no calamity so disastrous to national wealth and power, as war.

3. Another influence of vast magnitude, is to be found in the rapid descent of power from a few rulers to the people. The time has gone by when the caprices of a king, or the ambition of a favorite courtier, can involve nations in fire and blood. The people who are to furnish the money, and sleep in the tented field, and to be mowed down like grass before the destructive engines of modern warfare, are to decide for themselves the question whether they will live in peace in their dwellings, or whether they will abandon their homes to bleed and to die on the field of carnage.

4. And there is another cause singular indeed in its character, but most influential in its operation. It is the invention of irresistible engines of destruction. The more terrible the instruments of war become, the more reluctant are the nations to expose property and life. Torpedoes, congreve rockets, Paixhan guns, and sub-marine batteries, are indeed horrible instruments of ruin. And they who use, must face these weapons. So powerful is the combined operation of all these causes, that it is doubtful whether another war will ever again be waged between any of the leading nations of Christendom.

Involuntary servitude, by which the many have been doomed to ignorance, degradation and toil, to administer to the pride and luxury of the few, is fast passing away. Slavery has existed in every land a formidable obstacle in the way of human improvement. Man has

ever been the tyrant over his brother. But the doom of slavery is sealed. Its knell is tolled. The degraded castes of India are breaking their chains. England, France, and even Spain, are saying to the oppressed, "go free." Nicholas, of Russia, on his throne of limitless despotism, from motives of national policy, is endeavoring to elevate his enslaved serfs to the dignity of freemen. And the American slaveholder, (even if his heart remain impervious to justice,) can not long resist the influences which are pouring in upon him from every quarter. Slavery has received its death blow. The religion, the literature, the popular sentiment of christendom has said, "it must die."

The wonderful facilities of intercommunication, now making almost miraculous progress, have opened a new era upon the globe. Railroads and steamboats, seem to bring the poles of the earth together, and to make neighbors of the most distant nations, breaking down the crumbling walls of prejudice, and effacing the decaying landmarks of hostile division. A good thought, conceived in the silent study chamber of the student, is no sooner uttered than it is echoed by a million voices in the streets of every city, and by the fireside of every farm house. An useful invention, made in the most secluded spot, is instantly conveyed to earth's remotest bounds. All these causes are tending most powerfully to hasten on the promised millenium.

III. *The present state of the sciences indicate the speedy and universal prevalence of Christianity.* It is one of the marked sayings of Lord Bacon, that a "little learning tendeth to atheism, but more bringeth us back to religion." Nearly all the sciences in their infancy, in the period of superficial knowledge, have been arrayed as hostile to christianity. Now, with hardly an exception, they defend and establish revealed religion.

The early astronomer, with but slight glimpses of the wonderful developments of this magnificent science, supposed that with telescope and diagram he could prove christianity false. But now in the comparative maturity of this science, when the astronomer sweeps the heavens with instruments of once unimagined power, and passing beyond our planetary system; piercing through the myriads of stars which compose the cluster of our own firmament, discovers, in the infinite abysses of space, other universes, other clusters of congregated suns and worlds—systems of every variety of form and structure, adapted to conditions of being and modes of life of which we can now form no conception, he obtains but the most interesting corroboration of God's word, that in heavenly places there are thrones and dominions, and principalities and powers—that there are many mansions in my Father's house—that God has erected fitting abodes for angel and archangel, cherubim and seraphim. And now revealed religion has not a more admired, honored and efficient coadjutor than modern astronomy. And though conceited ignorance may cling with depraved affection to infidelity, Newton and Herschell find God's works confirmatory of his word.

Geology is rapidly rising to the rank of one of the noblest of sciences, developing the most stupendous facts. Superficial knowledge has boasted that these facts contradict God's word—that the history of creation, given by Moses, is repudiated by the cosmogony of geology. These mists of ignorance are now dispelled, and the skeptic's song of triumph is hushed. On the mountains and rocks, and the mighty mausoleums of the brutes that perish, eclipsing in their grandeur, the gorgeous temple, the monumental bronze, the regal pyramid, God has engraven in eternal characters, the history of this world during those apparently endless cycles when the earth was without form and void, and darkness was upon the face of the deep; and he has registered there the hour when he said, let us make man; and he has written there the story of those openings of the windows of heaven, and that breaking up of the fountains of the great deep, when the loftiest mountains were submerged in floods of rushing waters. And now, Geology may be called almost a Christian science, and she is converted from an ignorant foe, into an enlightened ally and friend.

Physiology has, in the darker ages of superficial investigation and misinterpreted phenomena, been judged hostile to the claims of revealed religion. And the believer has enquired with solicitude, and the infidel with triumph, how is it possible that one pair, Adam and Eve, could give birth to offspring so widely different as the black man and the white man? How can we reconcile the declaration of God that he made of one blood all the nations, when there are apparently now distinct species of men of such diversity of physical conformation as the jet black Hottentot and the fair skinned Caucasian. But these were the doubts and solitudes of the day of ignorance. As physiological science has unfolded new developments, and established new facts, it has dispelled forever all those shadowy fears; it has established beyond all question the common origin of the whole human family. Enquire of Lawrence, of Humboldt, of Blumenbach, of any of the most enlightened physiognomists of the present day, and they will assure you that physiology confirms revelation, that disarmed of all hostility she follows, with winning homage, in the train of Christianity's triumphs.

Chronology has, in former years, been claimed as irreconcilably conflicting with the statements of the Bible. And men, with the spirit of Voltaire, credulous in unbelief, have found histories, which they have claimed as authentic, narrating the vicissitudes of mighty nations ten thousand years before the birth of Adam. And in one of the pyramids of Egypt, an astronomical chart was discovered, the famous Zodiac of Dendara, describing the position of the heavenly bodies, thousands of years before the chronology of the Bible admits that man was created. For a time, Europe resounded with the shouts of infidel exultation. But soon the truth's of Bacon's adage was verified, "a little learning tendeth to atheism, but more bringeth us back to religion." Farther investigation proved that these ancient histories were fables, and the loud vaunted Zodiac but a painted toy. And

now, the chronology of the Bible, and the chronology established by the history and the monuments of antiquity, coincide. Thus one after another, have all the sciences been vanquished, and compelled to pay tribute to the Christian faith. These are wonderful victories. There is now not a single science, which makes any pretence even of being antagonistic to the Bible. The ripest and the most cultivated intellects of the world, disciplined in the school of the sciences, are now elucidating and demonstrating the divine authority of God's word.

IV. *The past achievements of Christianity prove its eventual and perfect triumph.*—Imperial Rome, earth's master and tyrant, fell prostrate before her. Nor Goth nor Vandal could stay her progress. Even Nero could not build fires hot enough to burn up her energies. Even the wild beasts of the Coliseum could not daunt the Christian's heart. The philosopher has toiled in vain to undermine the deep foundations of the church, and the shafts of the satirists have fallen harmless from her adamant shield. The hostility of earth has marshalled every possible power, in every possible combination, against Christianity, and all in vain.

When the idols of Ephesus, of Athens, of the Pantheon, crumble from their pedestals at the approach of Christ, can the miserable feather Gods of the Pacific and the mud idols of India resist his approach? When the Roman empire, in the plenitude of its power, exhausted its energies in bloody persecution in vain, can we fear that earth may furnish other powers of persecution yet more terrible?

When we have seen philosophers and poets, and historians, and dramatists, and princes, combine with the highest resources of wit and wealth;—and Christianity steadily advancing, notwithstanding all their endeavors, is it to be feared that other literary opponents will be able to accomplish that, which Hume and Voltaire and Gibbon and Frederic, the conspiring encyclopedists of Europe, in vain essayed?

He who looks upon the past triumphs of Christianity, even though it be only with the eye of a philosophic observer of cause and effect, must admit that the religion of Christ possesses an inherent energy, which must inevitably make it triumphant over the world.

V. *The triumphant advances Christianity is now making, indicate its universal extension.*—When we add to all the above considerations, the rapid progress of Christianity at the present day—a progress hitherto unparalleled—when we see revivals of religion multiplied through all the nations of christendom, our cities shaken by pentecostal power, and the most secluded villages re-echoing the song of Christian deliverance; when we see our young men and maidens by tens of thousands, with triumphant and rejoicing hearts, thronging the avenues to heaven, and our aged men, venerable with conflict and toil, exulting in the brightening glories of these latter days; when we see the youth of nearly all christendom in our colleges and higher seminaries of learning, instructed by men of piety, and genius and eloquence, in the

most elevated walks of literature and science, consecrating their acquisitions to the cause of Christ, and societies of benevolence collecting the resources and concentrating the exertions of millions of ready hands and hearts to reclaim the world to God; when we see missionaries of the gospel of salvation, with apostolic zeal, penetrating the darkest corners and the most savage tribes of earth—translating the Bible into every language, circulating tracts in every dwelling, and preaching the gospel in the very temples of heathenism, thus planting the banner of the cross upon the strongest bulwarks of satan's crumbling empire;—when we see hundreds of thousands of the children of idolaters, gathered into Christian schools and trained up in Christian faith and morals,—the Pagan systems of all Asia visibly tottering—the idols of all the islands of the sea rapidly following the vanquished God's of Tahiti, Rarotonga and Hawaii, how can we doubt that the prediction of the text is soon to be fulfilled—that “the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.”

DISCIPLES OF JESUS!—Are you suitably awake to the privileges and responsibilities of the age in which you live? These considerations should encourage you and inspire you with unwearied zeal. The whole world is soon to be reclaimed to God; and he has assigned to you an allotted part in this great achievement. He expects your fervent prayers, your self-denying toil, your energetic never tiring perseverance. Are you aroused and at your work, fulfilling your vows, concentrating the intensity of your emotions, the stability of your principles and the energies of a holy life to the salvation of the perishing? Never were Christians so highly favored as now, never so encouraged as now. **FOLLOWERS OF CHRIST!** How many of the friends you love may now be won to Jesus by fidelity,—how many ruined by worldliness and neglect! Soon you will stand at God's bar. Your friends and the present world will meet you there. Will they bless you, or condemn you? Will they bear witness to your consistent piety, or to your inconsistent life? Will they testify to your faithful and heartfelt exertions to lead them to the Savior, or will they attest, that, with a worldly, a frivolous and a careless spirit, you left them to perish unwarned? Fix your eye on death and the judgment, and live in view of those awful realities.

But there are many who yet reject the Savior. You are living in practical infidelity; saying, by your conduct, to the world around you, that the commands of the Savior you will not obey,—that the warnings of the gospel you will not heed. Is there no appeal that can reach your heart? Is there no motive in heaven's joy to allure you,—none in hell's horrors to repel you from sin? Has death, with its pallid cheek and palsied tongue, no voice that you can hear? Has the dark grave, where you soon must sleep, no influence to move you? Is there nothing worthy of a thought in the awful thunders of the resurrection trumpet, at whose peal your mouldering body shall

start again into eternal life? And can your ear be dead, and your heart be insensible, to the decisions of that judgment day, which will place you forever an angel in heaven, or a fiend in hell? O! my hearers, these are awful, awful realities. The world is awakening to them; breaking satan's chains; thronging to Christ. The young, the old, the heathen even, are crowding to the mountain of the Lord's house. And will you, can you, my friends, slight mercy's offers—squander probation's hours—brave judgment's terrors, and go down into a grave of stubborn rebellion and hopeless despair? Will you again this day say to your pleading Savior, "Depart from us for we desire not the knowledge of thy ways?" Will you still encounter the hazard of an unprepared death, of being cut down at a stroke by the Divine displeasure?

You have but a few days more to decide whether you will join the triumphant cause of your Redeemer, or share in the terrible defeat of satan and his legions. O! friends, hastening to death and judgment, harden not your hearts against these truths; disappoint not the hopes of angels; destroy not yourselves. Now seek and obtain an interest in that free salvation, which shall cheer your heart while you live and when you die,—and which shall introduce you to that celestial world where there is no sorrow and no night.

SERMON CCCLVI.

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THE SPIRIT OF MISSIONS.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach his name among the heathen; immediately I conferred not with flesh and blood."—Gal. i. 15, 16.

THE spirit of real and exalted piety, is the true *spirit of missions*. Just so much as every professed christian has of the spirit of Jesus Christ, just so much he has of the spirit of missions. True piety admits of no "serving two masters," of no "halting between two opinions."

The exalted christian is, a man of one great idea. His aim is single. His purpose is uncombined. He acknowledges and obeys but one impulse. Mighty and overpowering as the principle of gravitation in physics—quick and energetic as the impact of the electric force, is the operation of grace on his heart. The principle of religion is the atmosphere in which he moves—its devotions are the breath he breathes—its provisions are the food on which his soul subsists. Jesus Christ is his Alpha and Omega. He knows no other master—he regards no other authority. Jesus Christ is his rock and refuge—his buckler and shield—the horn of his salvation, and the lifter up of his head. Often and gratefully does he breathe,

"Other refuge have I none;
Hangs my helpless soul on thee."

Often and fervently does he beseech,

"Leave, O leave me not alone;
Still support and comfort me."

The love of Christ is the main-spring of all the machinery of his ac-

tion; the word of Christ the only chart of his voyage through this world. The hope of glory through Christ is the magnetic power that continually draws him on from earth towards heaven. In Christ he exclaims,

"In Christ, I've all my soul's desire;
His Spirit does my heart inspire;
With boundless wishes, large and high,
And Christ will all my wants supply."

Now this spirit of true and exalted piety, we affirm, is also the true spirit of missions. At what moment soever it seizes the soul, at that moment also the holy passion rises to glorify him, who has translated the soul from darkness to light, from the power of Satan unto God—at that moment, there begins to sprout the germ of a hallowed principle—fruitful of all blessed charities, and ready, without stipulation, to give all its power of production to the glory of the Master, and to the salvation of immortal souls.

Such was evidently the effect of the conversion of Saul of Tarsus. Such was clearly the development of religion in his soul. Scarcely had the heavenly vision burst upon his dazzled eyes, when he cried in mingled terror and submission, "Lord, what wilt thou have me to do." Forthwith, when he was baptized and had received his sight, he went out in the very city to which he had been sent to persecute the saints—preached to the Jews, whose High Priest had commissioned him to hale men and women to prison, and in their very synagogue—that Jesus Christ, whom they crucified, is the Son of God. It was no wonder that all that heard it were amazed, and said, "Is not this he that destroyed them that called on His name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?"

But Paul himself explains to us, in our text, the character and cause of this phenomenon. The spirit of Christ had taken possession of his mind, and immediately the spirit of missions entered into his soul, and became his ruling principle. "But," says he, "when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood."

Let us, dear brethren, farther inquire respecting this spirit of missions.

- I. What manner of spirit is it?
- II. Does it exist in its true character in the churches?
- III. Whose duty and privilege is it to possess it?
- IV. How may it be encouraged and raised to its proper standard in the different churches?

May the spirit of light and power that informed and impelled the

Apostle, aid and impress our views of this great subject! For Christ's sake. Amen.

Concerning the spirit of missions, then,

I. We inquire, first, what is it?

Taking our cue from the declaration and conduct of the great primitive, apostolic-missionary, who speaks in the text, we pronounce this spirit to be, *that of a prompt, unconditional, total, self-sacrificing, all-sacrificing dedication to the furtherance of the kingdom of Christ, at home and abroad, among nominal christians and real heathen.*

1. The spirit of missions is prompt. It has no affinity with that cold and killing charity, which says, "Go and come again, and I will give thee." It does not synchronize with the purpose of Felix, "Go thy way for this time, when I have a convenient season, I will call for thee." It has weighed the divine declaration, "Go to, ye that say to-day or to-morrow,—whereas ye know not what a day may bring forth." It has entertained the precept, "What thine hand findeth to do, do with thy might."

Perhaps it has reflected, that while the christian is pausing in his purpose, or waiting for more ability, or a fitter opportunity, souls, by thousands, are sinking to irredeemable woe.

Perhaps the christian has imagined himself on the summit of a rock, high and secure. Far below him the sea is lashed to fury, and dashing in foamy spray around the base. On its lengthened and steeply inclined side, an innumerable multitude of his fellow beings are standing aghast with fear, or sliding down into the boiling, engulfing waves below. Oh! would it be a time for him and his compeers, with vast coils of rope and cordage, and a great anchor of hope fastened by that wonderful cable of promise, ample for the support of untold millions without breaking, all lying on the rock. Oh! would it then be a time for him to hesitate and delay instant effort—to raise the question and stop to discuss it—*are the ropes long enough to reach them—are the cords strong enough to hold these poor sufferers—will they seize hold of the ropes if they were lowered?* No. No. He would say, let us try—let us try. Let us let them *all down* at once. Yes: the ropes are strong enough. Perhaps they will take hold, and then the poor sufferers will be rescued from a watery grave, and oh, how we will rejoice together when they are saved!

But the spirit of missions is as full of feeling, as of reflection. Its principle is settled, and it needs but little reflection. It looks down from the top of the rock; it sees the brother on the slippery side; he slides—he falls; the deep waters are ready to swallow him up; he hears his low wail of distress—help—help. Oh! the christian cannot stop to think; he throws the coil of cordage from the top; he cries, take hold—take hold—we will help you. O God! save the suffering. Deliver from going down to the pit, those who are ready to

perish! "Immediately,—immediately," said Paul, "I conferred not with flesh and blood." He asked not,—Will they listen to me? He returned not to Jerusalem, to ask counsel of the Apostles whether it was best for him to make the attempt; but *at once* he went into Arabia and returned again to Damascus.

2. I remark again, that the spirit of missions is a spirit of unconditional dedication to the service of Christ.

Paul conferred not with flesh and blood. He took no counsel, as we have seen, with those who were apostles before him,—who might, perhaps, have suggested to him the propriety, of one so recently converted, and so late a persecutor, of introducing himself very cautiously as a servant of Christ, and an advocate of his doctrine. Much less did he confer with his former associates, the Priests and Pharisees, who would have upbraided him with his apostacy, and threatened him with the exemplary vengeance of the Sanhedrim. Least of all did he consult with his personal relations, his mother and brothers and friends—who might have overwhelmed him with their tears of horrid regret, and melted away the firmness of his purpose by the warmth of their unfeigned sorrow. Paul made no stipulations. He had no mental reservations. He asked no excuse—no delay. And precisely such must be the spirit of every Christian who would efficiently subserve the interests of Christ's kingdom. Like Samuel, he must submit himself, saying, "Speak, Lord, for thy servant heareth." Like Israel at Carmel he must exclaim, "The Lord he is God—*ALL* that the Lord hath spoken, that will we do." He must feel the force of the rebuke which Jesus Christ gave to the man who said, "Let me first go and bury my father." "*Let the dead bury their dead, follow thou me.*"

3. But I have run insensibly into another attribute of the spirit of missions—it is the *totality of its dedication*: its self sacrificing, all sacrificing nature.

It reserves nothing—**ABSOLUTELY NOTHING** from this holy consecration. Time, talents, power, property, ease, friends, home, comforts, all are laid at the feet of Christ.

This was eminently the case with the apostle to the Gentiles. On the altar of this devotion he laid his fame, which would have been more immediately promoted by continuing to sit at the feet of Gamaliel, and directly succeeding to the place of the chief Rabbi.

Here, he sacrificed those brilliant talents which would have gained him renown on earth in any ordinary walk of life.

Here, he devoted his time, without interruption, from the day that he left the house of his blindness to the day of his death. Here, he offered up home and friends as a sacrifice, and became a stranger to his mother's children, and an accursed exile from his father's home.

Here, he compromised the ease and comfort which he would have enjoyed as an honored Rabbini, and gave himself up to labors almost superhuman, and to perils almost alarming and frightful—and to sufferings almost beyond the power of man to bear. And on this altar,

too, he sacrificed his life, in the same bloody tragedy of persecution at Rome. All this he did and suffered, that he might preach Christ among the heathen, "and make known to them who were without God and without hope in the world, that only name given under heaven among men whereby we can be saved."

And this, dear brethren, is the only true spirit of piety or of missions in any age of the world. If it was appropriate for Paul, a recent and partially enlightened convert from Judaism—then surely, it must be so for those who have "from a child known the scriptures," and for many years professed to feel its power and obey its monitions. If it was appropriate and not extravagant in the age of Paul, when the group of heathen nations was comparatively small—how much more is it so now, when their number amounts almost to millions upon millions, multiplied!

II. Let us now direct our attention to the inquiry, Does this spirit exist in its true character in the churches?

It will be conceded that this inquiry involves some difficulty and delicacy. To impute or infer wrong in individual cases, without a full knowledge of all the circumstances, would be doing manifest injustice. To ascribe to the inefficiency or sinful inaction of man, that which was prevented or retarded by the purpose and providence of God, would be to reproach a creature for not accomplishing an impossibility, and perhaps, too, reproaching the great Ruler of the world for the tardiness of his operations. But our discussion will not proceed on any dim and doubtful references to the inscrutable purposes of God, or the possible agency of men; but on the known and ordinary calculations respecting the manifestations of character, and the results of human effort. On these premises we may approximate a just conclusion, by considering,

1. The number of Christian ministers as compared with the number of Christian men engaged in other professions and avocations.

That all Christians are not bound to be ministers or missionaries, does not require an argument to prove. Even in aggressive war, there must be some to abide by the staff, as well as some to go forth to the battle. All Christian men are not qualified by nature, though they were by grace, to be leaders of the "sacramental host." Every one cannot enjoy those advantages of intellectual culture which are ordinarily necessary as a qualification to preach the gospel. But with all these necessary exceptions, the question still recurs; *is a just proportion of Christian men devoted to the business of propagating the faith of Christ?* Here we must inquire—What is the just proportion, and then what is the fact? As to the first of these inquiries, we have a very peculiar and divine solution. In the Jewish economy, one tribe out of twelve—and by ordinary calculation, one man out of twelve was devoted to the service of religion. Now, abate the due proportion of priests to all the Levites by another ratio of one twelfth, or even one twentieth, and then there might be one priest to every two

hundred and forty men, or four hundred and eighty souls of the Jewish population; and that alone for the *domestic* service. Or, think on the divine claim for which the tribe of Levi was a substitute, viz: that the first born son of every family in all their tribes should belong to the Lord. Ah, brethren, is there any such proportionate consecration to the peculiar service of the kingdom of Christ among Christians of our day in any of the churches? The most accurate statistics that we have been permitted to see, do not give to our domestic service a minister of any Christian name to a thousand of our population: and of the ministers of all denominations, taking one third as the proportion of men to women in the churches; only one in forty of all who profess Jesus Christ have given themselves to the service of the ministry both at home and abroad.

2. We may aid and correct our judgment on this subject by a comparison of the number of ministers who remain at home and who go abroad. Our calculation here on such imperfect statistics as we could reach, is as follows: among evangelical denominations, taken all together, not over one in ten. Among the Moravians, Methodists and Baptists, it may be somewhat more; among the Episcopalians, Presbyterians and Independents, somewhat less. The number of disabled, diverted and unemployed ministers is nearly as great as that of missionaries. And does this proportion, my brethren, indicate the true spirit of missions? While the number of heathen and irreligious people is to that of nominal Christians nearly as six to one, and the number of Evangelical Christians to the rest of the world, as only one to twenty-five or thirty—does the spirit of missions move on the mass when there is but one minister out of forty Christians, and one missionary to ten ministers." Oh, how different from this state of things it must be, before the mountain of the Lord's house shall be established in the top of the hills and all nations shall flow unto it?

3. I may propose another test of the prevalence of the spirit of missions. It is the amount of money spent by christians for the propagation of the religion of Christ, as compared either with what the world spends on favorite objects, or what christians themselves spend on important concerns.

Could we carry out this calculation with precision, many singular facts would be disclosed. But I may only say that the expense of the late Chinese war is greater than the expense of all christendom, in attempting to evangelize the world; the expense of maintaining one ship on our African station, is greater than all the United States are incurring for the conversion of the world.

The expense arising from the consumption of tea, tobacco, rum, or wine, severally, is greater than the expense of the whole christian world in giving the gospel to the heathen. Oh, if there were a spirit in the church to pay for the progress of religion as there is in the world to pay for ambition—for luxury, soon would the missionary treasury run over with abundance.

But judge further, by the comparative expense christians themselves

incur for the cause of Christ. It is calculated that the Jews gave one third—some judge one half of all their income for the service of religion. What do the churches and individual christians of our churches give? I suppose in a church of one hundred male members, in a city, including many wealthy men, it is not extravagant to calculate that, on an average, their annual income is \$2000 each, or \$200,000 a year. Would it not be deemed liberal if that church should give \$2000 per annum for missions? But that amounts to but one hundredth part of the general income. Does this indicate the true spirit of missions?

Or see yonder a christian parent. He is blessed with an ample income. He does not hesitate a moment to spend \$500 a year, on the education of his son or daughter: but if he has given \$50 or \$100 to missions, he feels that he has honored his profession and been quite generous to the cause. Oh, brethren, is the spirit of missions such as it was in Paul, in the bosom of this rich brother?

4. But in the absence of all precise rules of judgment, we might approach near to a just conclusion, by considering what has been already accomplished on the missionary field. By the zeal and self-denial—the missionary character and labors of the apostles, with the power of the Holy Ghost accompanying—they spread abroad the knowledge of Christ, through a great portion of the known world, in a few years, notwithstanding the immense difficulties of travelling and transmission. It is now nearly a half century since the revival of the missionary spirit in the evangelical churches, and what has been accomplished? We gratefully record that goodly foundations have been laid—valuable materials have been gathered—but the water-table has been scarcely put up of the magnificent temple in which all nations are to worship God in spirit and in truth.

On the wide waste of heathenism, here and there, a fountain has been opened—an oasis has begun to bloom and spread—a tent, as of way-faring men, has been pitched; but they are so widely distant from each other, that storms of faithlessness and fear often terribly blow between, and nearly darken all hope of the future. In the night of ages, which so long lay on the nations, a light has been kindled on a Bethel here and a Pisgah there; but they are so few and far between, that no ray from either, meets and mingles on the still, dark, and gloomy interspace. Ah, could this be the state of things if the true spirit of missions was rife in the churches? Would not thousands have risen in the spirit of Norbal de Nobilibus, or Xavier—of Hans Egede or Fred. Schwartz? Would not all Christendom have become a vast propaganda, into whose treasury the royal legacies of the rich, and humble gifts of the poor, would have fallen together?—Would not now the voice of Christian praise have resounded from Astoria to the Horn—from Good Hope to the pillars of Hercules—thence to Spilsingen—from the Naze over the Humalagruey to Comorin, and among all the islands of the sea? O, my brethren, we have heard of this spirit, we have seen it, in some individual examples, flash

like a beautiful meteor across the horizon; but we are yet waiting to see it stand, like the king of day, on high meridian, filling all the sphere of human life with light, and warmth, and joy, and praise.

III. Our next inquiry is, Whose duty and privilege is it to possess this missionary spirit?

This inquiry may be thought identical with another, similar in its terms, but far different in its answer, viz: Whose duty is it to engage in the missionary work—to leave country, home and friends, and to preach Christ to the heathen?

This latter is an exceedingly difficult question, when it is referred to any given individual. So many local and personal circumstances may enter into a judgment respecting personal duty, that the most single minded individual, and the most practised adviser, may be at fault in decision. But as to the general indications, they seem to be plainly like the following:

1. *Aptness for acquisition and instruction.* Much is to be learned of the languages and habits of life and thought of the heathen, and much is to be insinuated into the minds of the natives by the power and working of the grace of God; which no one, who is not blest with natural aptitude for the work, may hope to compass till he dies.

2. *Mental culture and discipline are necessary, for the same reason.*

3. *Supposed talent ought to be tried to a certain extent.* An entire novice ought in general not to engage in this, nor ought such an one to be chosen for this most difficult and responsible work.

4. *But ardent, unquestionable piety,* is an indispensable indication of duty. Let no one dream of the missionary work whose heart does not heave with the love of Christ, and almost break for the longing it has for the salvation of souls. Like Paul, the habitual state of the missionary soul should be, "Wo is me, if I preach not the gospel." Wo is me, if I leave these poor heathen to perish without every practicable effort on my part to save them from death.

5. *Providential direction* is a prime indication. If God remarkably open the way—raise up friends to aid the necessary preparation—turn my attention often to the subject—constantly touch my heart with pity and desire for the heathen—and when I am ready, open a field for my labor—how can I then doubt the will of heaven as to my destination, and the work I am to do.

But must the spirit of missions be restricted to those who are called to go forth to preach, or to be helpers of those who do preach? By NO MEANS. Is religion one thing to the missionary, and another thing to the minister or christian at home? Is the Savior more dear to him who is called to grapple with difficulties among the heathen, than he should be to him who serves Him in quietness and peace in his native land? I trow not. The christian at home is bound to pity and love the souls that are perishing for lack of vision, precisely as much as the

christian who is among them and beholds their abominations and wretchedness.

And is it not practicable to cherish and exhibit that spirit just as much in the one case as in the other? If the missionary engages unconditionally in the cause of God in foreign climes, cannot the christian unconditionally devote himself to the same cause at home? If the missionary make all manner of sacrifices of ease, honor, property, friends and fame, abroad, cannot the christian do the same at home?

If the missionary abroad engages promptly and vigorously in the work of translating, teaching and preaching, on heathen ground, cannot the christian at home show the same spirit, by preaching, giving, collecting, persuading, in behalf of the cause? I conclude, therefore, that it is the duty, aye, and *the blessed privilege* of the minister at home, to have just as much of the missionary spirit as his brother, already among the barbarous tribes; just as much the duty and the privilege of the lay brother, and the christian lady, to exhibit the missionary spirit, as of the lay-helper and the female teacher, and the missionary's wife, on a heathen shore. I affirm the certain and solemn reciprocal proposition with which this discourse commenced—that the true spirit of piety is the spirit of missions—and the spirit of missions is nothing more than the true spirit of piety.

IV. I close with the practical inquiry, How shall this spirit be encouraged, or raised to its proper standard in the different parts of the church?

In answer to the inquiry, I venture to offer the following suggestions: Here,

1. The fact, the desideratum, is *to arouse the attention of the churches*. This must be done by agitating the subject. Let it be constantly thrown before the churches. Let them hear till their ears tingle, and their hearts ache. Let the Herald visit them. Let the Day-Spring shine upon them; let the messenger come to their houses; let the ambassador reside with them. Deluge them with information. Iterate and re-iterate the story of ignorance and crime, and idolatry and misery, which blacken the annals of heathen history. Tell them also, how many poor heathen and renowned chiefs, like Kuakura, Africaner, and Keophlani, have lived and died in the Lord. Let every minister be an agitator. Let every minister by day and night cry aloud and spare not. Let them lift up their voices, like a trumpet, to declare the sin of those who manifest no fellowship in the work and sufferings of Jesus Christ, and the blessings of those who are workers together with him, in extending that kingdom which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost." Yes. Let every christian agitate, agitate, until the whole christian mind is filled with the grand enterprize of publishing peace on earth, and good will towards men.

2. The second desideratum is, *to impress the hearts of the christian community with a deep and touching compassion for the destitute, and with a stirring sense of their accountability, in the premises.* Let every christian be carried around the brow of the mountain, encompassing the valley of the shadow of death. Let him look upon all those dead bones that are so very dry. Let his eye affect his heart, while he meditates on the bondage of ignorance, idolatry, cruelty, parricide, infanticide, pilgrimages, heathen feasts, suttees, human sacrifices, and all the unnatural abominations of the heathen; and let his heart melt with pity when the voice of lamentations, mourning and woe, strikes his ear from the bloody Morai of the South Sea Islands, from the sweltering fire-house of the Parsees, from the devil's bust of the African—yes, and from the ornate mosque of the sensual Mahometan—from the plain synagogue of the outcast Jew, and from the splendid cathedral of the deluded Romanist. And with his melting pity for their wretchedness, teach him to mingle a deep sense of his own responsibility. Let him remember that God has ordained the illumination of the world through the instrumentality of the church. He has bidden her to “arise and shine;” that he has commanded every christian according to his measure, to preach the gospel to every creature. Make him to understand, that if the heathen perish, he cannot be innocent of their blood, unless he has done what he could to save them. In a word, let the spirit of missions, full of affectionate and earnest desire, take hold of his soul, and you will have almost grasped the lever by which a fallen world can be raised to hope and heaven.

3. The third and last desideratum, is *the agency of a divine power*—the presence and influence of the Holy Spirit of God. Ah, brethren, “Paul may plant and Apollos water; God must give the increase.” The barriers of ignorance, and depravity, and inveterate hatred are too high and strong to be levelled by human power. It is not “by might nor by power, but by my spirit, saith the Lord.” . . . Ministers and christians will never feel the magnitude and obligation of the duty to evangelize the world; they never will be prepared to make the sacrifices and do the labors so promptly, so energetically, so perseveringly as the cause demands, and the dark, untutored heathen will never submit their prejudices, and bow to the law of Christ, until the spirit shall “be poured out from on high,” in some such glorious effusion as fell on the primitive disciples, and on the multitude, when they were gathered together, on the day of Pentecost.

O, my brethren, ye that make mention of the Lord—ye that long for the glory of his appearing—remember this, that this spirit of power was first given when the disciples were making supplication with one accord in one place, and is usually given to the earnest, united, importunate prayers of God's people in every age. Therefore let us not keep silence; therefore let us strain our eye upon the valley of vision; and cry, day and night,—O breath, come, O breath, come and breathe upon the slain, that they may live. Therefore, having with Daniel understood from the books the number of the years, and

that the time is at hand, let us set our face unto the Lord God to seek this blessing, by prayer and supplication, with fasting, and sackcloth and ashes, saying, O Lord, hear; O Lord, forgive; O Lord, hearken, and defer not, for thine own sake, O our God. And thus, in exerting all human agency, and invoking all divine aid, we may live to see the day, "when the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; when the kingdom, and the dominion under the whole heaven, shall be given to the people and the saints of the Most High God."

A SHORT SERMON.

NECESSITY OF REVIVALS OF RELIGION.

"Times of refreshing shall come from the presence of the Lord."—Acts iii. 19.

1. IN fulfilment of this interesting prophecy, great and glorious revivals of religion are to be expected with increasing frequency and power.

1. Revivals of religion are necessary to the accomplishment of God's purposes. Great means will be necessary to bring these great purposes to pass. But great things never were done, and never will be done, without great revivals of religion. All the orthodoxy in the world will not do it. Speculation is cold and ineffectual without the power of the Holy Ghost. Theoretical systems will do nothing, unless warmed by revivals.

2. Revivals are necessary to counteract the luxury and corruption which naturally follow in the train of human industry and business. The common exertions, and slow effects of the ordinary means used, will never prevent the growth of intemperance, or control the love of worldly pleasure.

3. Great revivals are necessary to prevent the re-action which may be expected from the world. The wicked will soon be alarmed at the increase of holiness and strict religion. There will be a great conflict. And then if we do not have revivals, things will go back. Zion will not be able to stand in so dreadful a conflict. The alarm and the conflict are, indeed, already begun, and we must have revivals.

4. Revivals are necessary to provide the men for evangelizing the world. This is already seen to be the case. Where and how else can men be found? The expense is too great to be borne by the churches, as they now feel and act, while they have also to meet the expenses of worldly conformity and fashion, and think they *must* "lay up treasures on earth," so that they can say to their souls, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry."

5. Without revivals in the Pagan fields, we shall be driven off

again. Orthodoxy will never convert the world, without the power of God. Infidels see that human means will not convert the world. And they confidently calculate that the thing is impracticable. So it is, except by revivals.

Therefore we may conclude that great and glorious revivals of religion are to be expected.

II. Great revivals *are* expected by the church. There is a general expectation of great things about to take place. Christians are, in some degree, waking up and turning their attention to these things, and feeling the necessity of great means. Great expectations in the church have always preceded great events.

1. The means of promoting revivals are vastly increased. Bibles, Tracts, Hymns, Music, Sabbath Schools, Infant Schools, Benevolent Societies for Missions, Education, Seamen, Temperance, &c. are provided. The means of revivals are greater a thousand fold than they were fifty years ago. More seed is sown in one year, than used to be in ten.

2. Revival preaching is more common, and more generally demanded in the church. Religious theory has been much modified by experience. The doctrine of divine sovereignty, co-operating with human means, is better understood. Truth is exhibited more scripturally; self-righteousness waiting for God's time, is less encouraged in sinners; and by many preachers wholly exploded. The obligations of repentance, faith, and a holy life, are pressed upon sinners, and they are urged to an immediate submission, by the motives which the *Scriptures* furnish. The ability and consequent duty of complying with the terms of salvation are extensively recognised. It is understood that revivals are not miracles, but are brought about by the use of means which are adapted to the end. Multitudes are convinced by incontrovertible facts, that where the proper means are used in a proper spirit, a revival never fails to follow.

3. Revivals are of a new order. They are more frequent. We used to think, once in ten, twenty, thirty, or even fifty years, was as often as a church could expect a revival. They are also more generally rapid and powerful in their progress. They are more pure, more free from extravagance and wildfire.

4. The spirit of prayer is better understood, and the efficacy of prayer more realized.

It is believed that there is an efficacy in prayer to move our Heavenly Father to grant blessings. The spirit of prayer is increased in the church. Prayer meetings are much more frequent; seasons for definite prayer are more highly valued, and more frequent. All these things show that the church is expecting great revivals.

III. What shall we do, then, in view of all this? Why we must,

1. Believe it. 2. Rejoice in it. 3. Prepare to work in revivals.

Gird up the loins of our mind. Put away sloth and conformity to the world, and bitterness, &c. &c.

Shall we be employed about things of minor importance when such great things are before us?

Above all things, let us not be found opposing or hindering revivals, either by unholy lives, or by slandering revivals, or even by speaking lightly of them.

God forbid, brethren, that we should do any thing to strengthen the hands of the enemy.

HOW TO FEEL OUR SINS, OR, STRIVE TO ENTER IN.

Persons who begin to *wish* they were christians, are often much discouraged by the difficulty they feel in setting their sins before them in a sufficiently strong light. They hear and they believe repentance to be the first step in their wished for change, and it is so. But it is a mistake to suppose a sense of sin will always be felt the most keenly before the heart is made right. On the contrary, every step we take in the christian life, shows us more clearly the sinfulness of our past course; every step towards the Sun of righteousness, causes the darkness behind us to appear more gross. If, then, we cannot feel the hatefulness of sin as we wish, let us feel the beauty of holiness. Let us "set God always before us;" let us contemplate his glorious perfections, till incited to endeavors after perfect conformity to his holy will. Every effort we make, will show us more and more of the exceeding sinfulness of our hearts. The more strenuously we aim at perfect conformity to the will of God, the more deeply sensible shall we become of our unworthiness in the sight of Him who can charge even the angels with folly. "Save us, Lord Jesus, or we perish," will be our cry.

Persons often profess to wish they were christians, while yet they are making no efforts to become such. They wish they could feel their sins, and yet they refuse so much as to look at them. Now it is absurd for a sinner to expect to feel a strong repugnance for sin, while he continues to indulge in it. A sense of sin implies a knowledge of something better; we must strive after holiness. We must take our staff in our hands,—show ourselves ready and resolute, and then the pillar of fire will be before us, to lead us from slavery and bondage. Shall we expect to receive the aids of God's Spirit without any effort of our own? Let us rather seek for it in the faithful performance of the services he requires,—in obedience to every command. Let us ever manifest a desire to spend and be spent in his

service, and we shall receive aid. While we neglect religious duties, the more indifference we feel about our own sinfulness; the more we do for God, the stronger will become our attachment to him, and the deeper our repentance for our sins against him.

The grace of God is for those who, by a patient continuance in well doing, show that, in some measure, they value it as they ought. Let us consider the magnitude of the reward promised to those who, in sincerity, seek to know and do the will of God. Shall we think any sacrifice too great, if we may but obtain assistance in fashioning our hearts and lives after the pattern held up to us in the Bible? Shall any effort be esteemed too great, that shall command, as its reward, "an exceeding great and eternal weight of glory?"

THE JOYS OF REPENTANCE.

"Which is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one, with a smiling countenance, wrote *Joy*. It would seem as if none could write anything else; but another, with a look of more thoughtfulness, put down *Hope*. A third, with a beaming countenance, wrote *Gratitude*. A fourth wrote *Love*, and other feelings still, claimed the superiority on other minds. One turned back with a countenance full of peace, and yet a tearful eye, and the teacher was surprised to find upon her slate, "*Repentance* is the most delightful emotion." He turned to her with marks of wonder, in which her companions doubtless participated, and asked—"Why?" "Oh," said she, in the expressive language of looks and gestures, which marks these mutes—"it is so delightful to be humbled before God!"

She had been one of Nature's lofty spirits, whose very aspect seemed to demand the deference of those around her, and who had strong claims to it. She had recently become "as a little child," under the influence of the gospel, and pride had not only yielded with sweet submission to the will of God, but had bowed without a murmur to the reproaches and almost persecutions of companions who hated the light when thus reflected from the countenance, and conduct, and conversation of one like themselves. She had been utterly ignorant of moral obligation. She had learned the evil of sin, and, at the same moment, the ample provision for its forgiveness—and the humbling melting of the soul, in penitential love, and gratitude, and joy, surpassed, in her view, all that the whole circle of emotions could furnish.

Reader! Do you know this joy? Do you know from your own experience how "*delightful* it is to be humbled before God?" Repentance is, indeed, a duty—you admit it, and you have perhaps endeavored to perform it. But it has been *only as a duty*. Has it been like a Catholic penance, entered upon with resolution—performed with exactness—and finished with perseverance *as a task*,—painful and irksome and humiliating in itself; but pleasant only in its countenance, and tolerable only for its effects? If so, you have reason to tremble, but it has been only "the sorrow of the world which worketh death." You have all the sorrow and self-denial of religion without any of its joys, or any claim to its hopes—of all men, surely such are the most miserable? Of all men, they have the strongest inducement to turn to God with their whole hearts, to sweeten their sorrow with love and gratitude, instead of rendering it more bitter with fear and distrust. The great Master of the christian desires *willing servants*, and will not admit the *bond-slaves* of mere duty to his presence.

If you know this "*delightful* emotion,"—if you find it hereafter, you will prove it by indulging it often. The occasions will not cease on this side heaven. The opportunity will recur every hour, and never will your peace be sweeter, or your hopes surer, than when, like this deaf mute, you find it "*delightful to be humbled before God*," and feel "*the joys of repentance*."